

**NAVAL WAR COLLEGE
Newport, R. I.**

OPERATIONAL ETHICS IN COALITION WARFARE:

WHOSE ETHICS WILL PREVAIL?

A PHILOSOPHICAL/THEOLOGICAL CONUNDRUM

by

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A paper submitted to the Faculty of the Naval War College in partial satisfaction of the requirements of the Department of Joint Military Operations.

The contents of this paper reflect my own personal views and are not necessarily endorsed by the Naval War College or the Department of the Navy.

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13 May 2002

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REPORT DOCUMENTATION PAGE

1. Report Security Classification: UNCLASSIFIED			
2. Security Classification Authority:			
3. Declassification/Downgrading Schedule:			
4. Distribution/Availability of Report: DISTRIBUTION STATEMENT A: APPROVED FOR PUBLIC RELEASE; DISTRIBUTION IS UNLIMITED.			
5. Name of Performing Organization: JOINT MILITARY OPERATIONS DEPARTMENT			
6. Office Symbol: C		7. Address: NAVAL WAR COLLEGE 686 CUSHING ROAD NEWPORT, RI 02841-1207	
8. Title (Include Security Classification): Operational Ethics in Coalition Warfare: Whose Ethics Will Prevail? A Philosophical/Theological Conundrum (U)			
9. Personal Authors: Abigail S. Howell, Commander, U.S. Navy			
10. Type of Report: FINAL		11. Date of Report: 13 May, 2002	
12. Page Count: 28 12A Paper Advisor (if any): Commander Timothy Demy, ChC, USN			
13. Supplementary Notation: A paper submitted to the Faculty of the NWC in partial satisfaction of the requirements of the JMO Department. The contents of this paper reflect my own personal views and are not necessarily endorsed by the NWC or the Department of the Navy.			
14. Ten key words that relate to your paper: ethics, theology, philosophy, coalition warfare, decision-making, just war, operational commander, military ethos, multi-national, multi-cultural			
<p>15. Abstract: The United States military operational commander of the 21st century increasingly finds him or herself engaged in a coalition operational environment. In order to achieve unity of effort, the operational commander must resolve the dilemma of determining whose operational ethics will prevail in a multi-cultural and multi-national environment. Ethical development and biases formed may be based on theological or philosophical tenets and represent a potential area of conflict during the coalition's operational war planning and decision-making cycle. This paper examines the beliefs and attitudes towards war of Judaism, Christianity, Islam, Hinduism, Buddhism, and the indigenous religions of Africa; Western and Eastern philosophers, Aristotle, Mill, Confucius, Storer, and Rand to illustrate the secular aspects of ethical development; and a brief discussion of Just War theory with points of commonality articulated. The paper proposes recommendations for ensuring coalition operational ethics and issues are considered in the planning and decision-making cycle.</p>			
16. Distribution / Availability of Abstract:	Unclassified X	Same As Rpt	DTIC Users
17. Abstract Security Classification: UNCLASSIFIED			
18. Name of Responsible Individual: CHAIRMAN, JOINT MILITARY OPERATIONS DEPARTMENT			
19. Telephone: 841-3556		20. Office Symbol: C	

Security Classification of This Page Unclassified

ABSTRACT

The United States military operational commander of the 21st century increasingly finds him or herself engaged in a coalition operational environment. In order to achieve unity of effort, the operational commander must resolve the dilemma of determining whose operational ethics will prevail in a multi-cultural and multi-national environment. Ethical development and biases formed may be based on theological or philosophical tenets and represent a potential area of conflict during the coalition's operational war planning and decision-making cycle. This paper examines the beliefs and attitudes towards war of Judaism, Christianity, Islam, Hinduism, Buddhism, and the indigenous religions of Africa; Western and Eastern philosophers, Aristotle, Mill, Confucius, Storer, and Rand to illustrate the secular aspects of ethical development ; and a brief discussion of Just War theory with points of commonality articulated. The paper proposes recommendations for ensuring coalition operational ethics and issues are considered in the planning and decision-making cycle.

Coalition warfare as normal operations mode is the dominant theme of the 21st century for the United States operational commander.¹ The implications for the political arena required a shift from unilateralism to multi-lateralism, nationalism to globalism, and an increased emphasis on, if not urgency to the pursuit of consensus among coalition partners. The military implications have been equally dramatic. As multi-national forces blend, dissolve, and re-form to meet a myriad of challenges, the operational commander becomes immersed in alliances with skilled professionals who may or may not mirror his or her own philosophical approach. Or do they? As critical as interoperable weapons, tactics, and communications systems are to the success of an operation, so too, is a shared ethos among those military professionals who will plan, fight, and potentially die together on the same battlefield. In order to achieve unity of effort, unity of ethos may be the next force-multiplier.

Sun Tzu advised "Know your enemy and know yourself; in a hundred battles you will never be in peril."² In today's milieu, military leaders should update his advice to read, "Know the enemy, know your coalition partners, and know yourself; and you will never be in peril." This paper poses the question "Whose operational ethics will prevail in a coalition environment?" In order to answer this query, the paper provides a cursory overview of ethics at large, theological and philosophical influences on ethical development, religious attitudes toward war, the military ethos, the code of war, the existence/non-existence of a universal ethical system, and recommendations for addressing those potential seams.

Ethics is the study of moral principles and behavior as well as the nature of the good.

¹ Military coalition is defined as a formal or informal arrangement for joint military action by two or more states. This assumes a tangible commitment to mutual support, severance of the relationship or failing to honor it would be costly, and may be a formal alliance or an informal ad hoc agreement arising in response to some immediate contingency. Patrick M. Cronin, 2015: Power and Progress, (Washington, DC: National Defense University Press, 1996), p. 86. See also Joint Publication 3-0, "Doctrine for Joint Operations," 10 September 2001, pp. VI-1-13.

Originally derived from the Greek word *ethos* which addresses both custom and character, it is further divided into normative ethics (principles of right conduct) and metaethics (usage and foundations of such concepts as right and wrong, good and evil).³ Psychologist Elizabeth McGrath outlines nine stages of ethical development within the human experience ranging from ethical choices based entirely on blind obedience to external authorities evolving into extreme relativism and leading eventually to solid, well-reasoned, ethical self-determination.⁴ For the purposes of this paper it is assumed that operational commanders are functioning at Stage Nine, i.e., the individual assumes responsibility for his or her beliefs and realizes that commitment is an ongoing, unfolding activity. How is the ethical basis for one's behavior created? An ethical foundation may be built upon a theological or philosophical underpinning and in a multi-national/multi-cultural force; this can raise significant unanticipated differences.⁵

A religious coalition operational commander's theological influences are as varied as the multitude of religious beliefs currently in existence. In order to narrow the scope and acknowledge the reality of regional concentrations of selected religious belief systems, the discussion addresses the major religions of the world Judaism, Christianity, Islam, Hinduism, Buddhism, and the indigenous religions of Africa. Additionally, this review will focus on each belief system's influence in the conduct of war and by extension, the military ethos.

Judaism is the religious tradition, cultural identity, and ethical system of the Jewish people. It is the oldest of the world's religions and the first monotheistic one. The Jewish faith is founded

² Sun Tzu, The Art of War, trans. S. A. Griffith (New York: Oxford University Press, 1963), p. 84.

³ William K. Frankena and John T. Granrose, Editors, Introductory Readings in Ethics, (Englewood Cliffs: Prentice-Hall, Inc., 1974), pp. 1-2; Ronald Niebuhr, Moral Man and Immoral Society: A Study in Ethics and Politics, (New York: Charles Scribner's Sons, 1960), pp. xi-xxv.

⁴ Elizabeth Z. McGrath, The Art of Ethics: A Psychology of Ethical Beliefs, (Chicago: Loyola University Press, 1994), pp. 10-25.

⁵ Ellen J. Kennedy, Leigh Lawton, and E. Leroy Plumlee, "National Culture and Business Ethics: A Comparison of United States, Australia, Singapore, and the Ukraine," Global Focus, Vol. 12, No. 2, (Summer 2000), pp. 69-85; Mohammed Abu-Nimer, "Conflict Resolution, Culture, and Religion: Toward a Training Model of Interreligious Peacebuilding," Journal of Peace Research, Vol. 38, No. 6, (November 2001), pp. 685-704.

on a covenant between God and the patriarchs. The Ten Commandments given to Israel through the person of Moses by God at Mount Sinai is the classic example of the covenant and the moral code or ethical standards to which the Israelites would be held. The first part of the edict contains religious injunctions: to recognize God; to worship no other gods; to forbear from taking the Lord's name in vain; observe the Sabbath as a Holy Day. The second part, introduced by the injunction to honor one's parents, is a list of prohibitions governing relations with other people: one must not murder, commit adultery, steal, bear false witness, or covet another's wife or property. Adherence to these commandments and acknowledgement and belief in the God who gave them are viewed as signs of God's special favor and so the Jews view themselves as the chosen people, who bear unique responsibilities to include making ethical choices and creating a moral and just society.⁶ Three distinct religious communities developed: Orthodox which upholds traditional beliefs and ritual practices; Reform which downplays absolute Talmudic authority, i.e., literal interpretation of the scriptures contained in the first five books of the Bible or Torah, and focuses on ethical standards instead of ritual law; and, Conservative which falls in the middle, i.e., the Conservative accepts scriptural authority but allows adaptation of such authority to reflect changes in the world. Judaism is also a cultural continuum for there are Jews who embrace the culture and ethical teachings while dispensing with actual religious observances.

"Seek peace and pursue it" became a central tenet of later Judaism.⁷ However rabbinical scholars understood human fallibility and thus delineated two kinds of war: *milchemet reshut* (optional war) and *milchemet chovah* (obligatory war) also known as *milchemet mitzvah* (religious war). The latter is defensive war fought so as to avoid extermination. Biblical law

⁶ Lawrence O. Richard, ed., The Global Concise Bible Dictionary, (Grand Rapids: Global Christian Publishers, 1999), pp. 327-28.

⁷ John Ferguson, War and Peace in the World's Religions, (Oxford: Oxford University Press, 1978), p. 86.

governed Israel's conduct of war and established far more humane rules of warfare than were practiced by their contemporaries.⁸

Christianity, a direct descendant of Judaism, is based on the teachings of Jesus Christ and is currently the largest world religion. From the 17th century onward, European imperialism and religious evangelism created Christian communities in every country of the world. Although belief varies among its branches, its unifying principles are the belief in Jesus as the Messiah, Son of God, resurrection, and redemption of humanity. Jesus represents the reinstatement of God's covenant with the children of Israel. Although monotheistic, the concept of the Trinity (Father, Son, Holy Spirit) delineates an active presence of God's grace in human lives. The moral code of the Old Testament embodied in the Ten Commandments was distilled into two by Jesus, "Love the Lord your God" and "Love your neighbor (friend and enemy) as yourself." Hence the way one's life is lived is of equal importance as the strength of one's faith; it is a "practical path in a world of violence and evil."⁹ Christians have grappled with the question of "Is war moral?" for centuries. Three distinct positions have evolved regarding participation of Christians in war.¹⁰ First, it is a responsibility of Christian citizenship to support the nation when it acts to protect itself against a foreign power and safeguard the well being of all. This is a pragmatic approach, which accepts that the use of force in world affairs is necessary due to oppressive and tyrannical regimes in existence. Second, a true commitment to Christ's love imperative prohibits involvement in armed conflict thus a pacifist route is pursued. Third, war may be the lesser of two evils and that failure to take up arms may result in the triumph of an evil government. These Christians are agonized participants.¹¹ Christian scholars developed the

⁸ Ibid, pp. 93-94; Richards, pp. 551-52.

⁹ Ferguson, p. 103.

¹⁰ Roger H. Cook, An Introduction to Christian Ethics, 3rd Edition, (New Jersey: Prentice Hall, Inc., 1999), pp. 223-24.

¹¹ Edward LeRoy Long, War and Conscience in America, (Philadelphia: Westminster, 1968), pp. 41-46.

theory of just war which dictates how war is to be conducted and under what circumstances.

Following the Judeo-Christian traditions, Islam recognizes only one God, acknowledges the role of the prophets, i.e., Abraham, Moses, Jesus, and sees itself as the fulfillment of Judaism and Christianity through the teachings of Muhammad and the Koran. The primary focus of Islam is the relationship between the individual human being and God in the context of the worshipping community. Muslims are to worship God, live according to the commandments found in the Koran, and fulfill one's obligation to the Muslim community or *ummah*. Islam seeks to provide an ideal order for society and embodies this guidance in the sacred law or *shari'ah*. The moral code is predicated on man's absolute submission to God as demonstrated through adherence to the Five Pillars of Islam: affirmation (*shahada*), prayer (*salat*), almsgiving (*zakat*), fasting (*saum*), and pilgrimage (*hajj*).

The Islamic concept of conflict is *jihad* (striving) which encompasses both preaching and persuasion. There are four types of *jihad* performed with the heart (the individual's personal fight against evil), tongue, hands (support the right, correct the wrong), and the sword (war against unbelievers and enemies of the faith).¹² However, *jihad* differs if one is a Sunni, Shi'ite, or Sufi Muslim. The Sunni view is contingent upon a ruler who declared war and the instrumentality of the state executing those orders in accordance with *shari'ah* law. The emphasis is on the ethical value of the law.¹³ The Shi'ite view is one of self-preservation when the ruler or government cannot defend the *ummah*. The "rules" for a defensive *jihad* require that a respected *mutjahid* take the responsibility; no exemptions from service as it is a collective duty and a believer's obligation to fight; no time constraint; all pay the costs; spoils of war finance the *jihad*; funds may be coerced; treaties may be revoked; no distinction between unbelievers and

¹² Ferguson, p. 130.

¹³ Steven J. Blank, Lawrence E. Grinter, Karl P. Magyar, Lewis B. Ware, and Bynum E. Weathers, Conflict, Culture, and History: Regional Dimensions, (Alabama: Air University Press, 1993) pp, 68-69.

Muslims who render them aid; unnecessary to call first on the unbelievers to accept the true faith thus surprise is acceptable; believers do not have to outnumber unbelievers; all stratagems are acceptable; and all cease fires may be violated.¹⁴ Sufis focus on the spiritual aspect of *jihad*, the conquest of self, the willingness to suffer, and active concern for the oppressed.

Hinduism is the ancient religious tradition of India and as such is not a derivative of the Judeo-Christian-Islamic framework reviewed thus far. However, it is similar to Judaism in that not only is it a religious tradition but also the cultural identity and ethical system of the Indian people. The most striking difference lies in the fact that Hinduism has no identifiable beginning or founder-prophet, no fixed doctrine, no single authoritative scripture, and no specific institutional organization. Hence, Hindu practices and beliefs are variations on a theme. The believer may have a polytheistic, monotheistic, or non-theistic relationship. The foundation of existence is *Brahman*, the Absolute, the Source and Essence of all Life. The goal is *moksha* - the union of one's soul (*atman*) with *Brahman*. *Moksha* is the liberation from *samsara* (wandering), the cycle of birth, death, and rebirth in which the soul creates its *karma* (the cumulative effect of good and evil actions in past lives). The other clue to Hinduism's moral code resides in the societal caste-structure composed of the *Brahmins* (priest-rulers), *Kshatriyas* (warriors), *Vaishyas* (craftsmen and farmers), *Sudras* (menial laborers), and Outcasts.¹⁵ The most ancient Hindu scripture is the Veda with the Bhagavad-Gita considered the greatest single statement of Hindu belief for the moral lesson revealed by the disguised Krishna. The moral lesson is that many valid paths lead to salvation but not all are appropriate to each person.¹⁶

The acceptability of violence bears a direct relationship to one's caste and one's dharma (custom and duty, law and culture, cosmic order and divine law). This is the appropriate worldly

¹⁴ Blank, et. al., p. 75.

¹⁵ Ferguson, p. 31.

activity and moral standard moderating artha (material success) and kama (sensual and aesthetic pleasure), which makes possible moksha. The Kshatriya's dharma is to fight wars in accordance with caste (one's duty) and tenets outlined in the Gita (cavalry against cavalry, infantry against infantry, and respect for wounded, prisoners, and non-combatants).¹⁷ Ahimsa, non-harmfulness or non-violence, was imported from Jainism and Buddhism and practiced by pacifist Hindus such as Mohandas Ghandi.

Buddhism is a religious philosophy based on the life and teachings of Siddhartha Gautama or Buddha and is practiced primarily in Asia. A non-theistic religion, adherents are taught to seek liberation from life's inevitable suffering by revering nature, living a virtuous life, and oneness with the universe. The Three Jewels of Buddhism include seeking refuge in Buddha, doctrine, and community with the latter containing universality to it unlike the Hindu caste system. Buddhism's moral code or guide to life encompasses the Eightfold Path, i.e., right understanding, thought, speech, action, vocation, effort, mindfulness, and concentration. Contained within the Eightfold Path is the observance of Five Precepts under Right Action to include the principle of ahimsa, the Ten Perfections to which right effort is directed, and the Seven Factors of Enlightenment which complement right mindfulness.

There is no Buddhist way of war in the purest sense for war and violence conflict with the precept "not to kill but to practice love which does no harm." In one of the Buddhist writings, The Bramajala-Sutra, it states the children of Buddha may take no part in any kind of war.¹⁸ The irony is that Buddhist practitioners have been involved in war throughout the ages. Zen Buddhism in Japan became the religion of Samurai soldier aristocracy, influenced the Bushido

¹⁶ Eerdman's Handbook to The World's Religions (Grand Rapids: William B. Eerdman's Publishing Company, 1992), p. 182.

¹⁷ Ferguson, p. 31.

spirit, and evolved into the kamikaze forces of World War II.¹⁹ Radical Maoist-Buddhists in China reinterpreted Buddha's teachings to permit killing of the opposition during the revolution.²⁰ Despite these anomalies, Buddhism generally embraces ahimsa and emphasizes that violence harms the perpetrator as well as the object, interfering with the cycle of karma thus bestowing bad karma on the violent.

The indigenous religions of Africa share similar strains of belief and practice. The central theme is a strong sense of the oneness of creation thus the interconnections between natural and supernatural, physical and spiritual, visible and invisible, living and dead far outweigh the differences between them. Maintaining physical and spiritual unity is the primary goal of religious practices. ²¹ The majority assumes the existence of a supreme being, a creator-God who made the earth, infused it with life or energy, and determines personal and universal destiny. The cause of misfortunes on either level is offenses against the gods and ancestors, to include individual transgressions and social conflicts, which disturb the natural equilibrium. Creation is an unbroken continuum, i.e., ancestors who are not departed but present in the souls of the living and remain active in the community, performing the functions of guardians and sources of wisdom. The interweaving of African religious tradition, cultural identity, and ethical system echoes Judaism and Hinduism in its completeness. Due to colonialism, numerous Africans converted to Islam or Christianity but also incorporated elements of their existing belief systems resulting in hybrid or syncretic sects with many having strong ties to animism.

War is a critical concept in African religions for it strengthened group identity as evidenced in traditional myths, customs, rites, and the role of ancestors. Conflict is a source of values for it "affirmed man's essence at the universal level and perpetuated society by the continuous struggle

¹⁸ Ferguson, p. 50.

¹⁹ Blank, et. al., pp. 157-60.

²⁰ Ferguson, p. 56.

for rule."²² This unity of worldview reduces the individual's responsibility as his actions serve a wider social purpose.²³ The question then arises, if one professes no religious belief, then what is the alternate source of one's ethical foundation? The answer resides in the world of philosophy.

A coalition operational commander's philosophical influences are myriad and may be linked to the culture, continent, or climate in which he was cultivated. Again, the scope must be arbitrarily narrowed and so the discussion is limited to such representative philosophers as Aristotle, Mill, Confucius, Storer, and Rand.²⁴

Aristotle is the Greek philosopher whose thought dominated Western philosophy and science for two millennia. The root of his ethics is the identification of reason as the prime human faculty and virtue, i.e., sense of excellence and practical wisdom as the highest good. These are the basis of the Golden Mean: virtue, informed by reason, lies in the middle path between the two extremes. The highest good is happiness, which is obtainable by living an objectively good life as only one of good character can do. There are intellectual virtues, i.e., wisdom and knowledge and moral virtues, i.e., courage (in particular military courage), self-control, and pride (one who is great-souled). The virtuous being is defined by the "choices freely made and the rational principle employed." ²⁵

There are three "fathers" of Utilitarianism, Jeremy Bentham, James Mill, and his son John Stuart Mill who refined and expanded upon his father's work. This ethical position states that the

²¹ Eerdman, pp. 157-61.

²² Blank, et. al., pp. 235-36.

²³ Blank, et. al., p. 241.

²⁴ D. W. Hamlyn, A History of Western Philosophy, (New York: Penguin Books, 1987), pp. 11-14; Anthony Kenny, Editor, The Oxford History of Western Philosophy, (Oxford: Oxford University Press, 1994), pp. 4, 8; Elizabeth Flower and Murray G. Murphey, A History of Western Philosophy, (New York: Capricorn Books, 1977), pp. xiii-xx; Ben-Ami Scharfstein, Ilai Alon, Shlomo Biderman, Dan Daor, and Yoel Hoffman, Philosophy East/Philosophy West, (New York: Oxford University Press, 1978), pp. 9-127; Robert C. Solomon and Kathleen M. Higgins, A Short History of Philosophy, (New York: Oxford University Press, 1996); Karl Jaspers, The Great Philosophers: The Foundations, (New York: Harcourt, Brace, and World, Inc., 1957).

morally superior position is that which results in the greatest pleasure (happiness) and the least pain for those to whom it would apply, i.e., "the greatest good for the greatest number." The moral worth of an act is to be judged by its consequences or social utility. J. S. Mill's writings *On Liberty* and *On Representative Government* echo the same themes: community, majority, and justice. Although the individual has certain freedoms, these cannot be exercised at the expense of another or the community at large.

Shifting to the Eastern influences, K'ung Fu-Tsu also known as Confucius created a practical system of ethics and behavior from Chinese rituals and religious codes of conduct. The basis tenet of Confucianism is the individual's relationship with society, the world, and heaven. Each person has a proper place in the political, societal, and familial hierarchies, with obligations to venerate those above and care for those below. The Mandate of Heaven (*T'ien Ming*) commands that tradition and order be respected to maintain yin and yang, the forces of conflict and balance in the universe, and the continuity of existence. Ethical norms to be followed include practicing filial piety and *jen* (humane benevolence). *Jen* implies love, goodness, integrity, loyalty, and altruism, applies to all aspects of life, and is the ultimate goal of a life well lived. The mean or middle way of balance and harmony is the avenue by which *jen* is achieved. The guidance is simple, "What you do not want done to yourself, do not do to others."²⁶

Secular Humanism traces its roots to Italy in the 14th century with the reemergence of Greek and Latin classics that placed man, not God, at the center of creation. This philosophical outlook emphasizes the intrinsic value, dignity, and rationality of human beings. Thus it is an affirmation of man's obligation to the human race. Morris B. Storer articulates the Humanist as one who has "settled for human experience and reason as grounds for belief and action, putting human good -

²⁵ Joseph Gerard Brennan, Foundations of Moral Obligation, (Novato: Presidio Press, 1994), pp. 65-67.

the good of self and others in their life on earth - as the ultimate criterion of right and wrong."²⁷ The commitment is respect for the person, accepting individual responsibility, and establishing a social order operating for the benefit of all people. The keys to happiness and self-awareness and avoidance of pain and suffering are cooperation and a community in which "each person is recognized as deserving respect, and each one's interests are given equal consideration."²⁸ The community is the entire human race.

Objectivism posits that one's primary obligation is to oneself. Ayn Rand termed this "rational selfishness," the values necessary for human survival. Reason becomes one's basic means of survival; that which is appropriate to the life of a rational being is good; that which opposes it is evil.²⁹ Stating that every human being "is an end to himself, not the means to the ends or welfare of others...lives for his own sake, neither sacrificing himself to others nor sacrificing others to himself,"³⁰ Rand echoes Kant's categorical imperative. Objectivism is a worldview, which believes the governing authority for one's action is internal; obligation is first to oneself and secondarily to respect another's freedom and individuality.

The military ethos transcends time and space, crosses international boundaries, reflects cultural influences, and is an amalgam of the individuals who comprise the military ranks. It exists in tension - neither completely static nor fully dynamic - but evolutionary in its ongoing development. The "profession of arms" implies a "separateness" from those who do not take up arms in defense of their country and nation, a formal distinction between state-sanctioned persons who engage in lethal activities and those who in the domestic context would be labeled

²⁶ Eerdman, p. 246-50. See also: James Leslie, Trans., The Philosophy of Confucius, (New York: Crescent Books, 1974), pp. 185-220 for a full discussion of the Doctrine of the Mean; Herlee G. Creel, Chinese Thought: From Confucius to Mao Tse-Tung, (Chicago: The University of Chicago Press, 1953), pp. 25-45.

²⁷ Morris B. Storer, ed. Humanistic Ethics, (New York: Prometheus Books, 1988), p. 2.

²⁸ Cook, p. 16.

²⁹ Ayn Rand, The Virtue of Selfishness, (New York: American Library, 1964), pp. 17-25; See also: James T. Baker, Ayn Rand, (Boston: Twayne Publishers, 1987), pp. 65-80.

criminals. This sets apart the operational commander from the mercenary. As Newton states "the professional must begin with a sense of who and what he is, as a professional, of which the first derivation is a powerful sense of responsibility for the conduct of his own professional life, the protection of the society of which it forms a part with respect to the area of his profession's expertise."³¹ This self-definition is begun with the transition from civilian to military in basic training and developed through one's career either formally through military-oriented academic curriculums or informally through exposure to those who exemplify the model either from within one's own ranks or by association with those from different countries and cultures. Howard believes "Ethical goals should become more ambitious as political capability increases. The political actor, whether statesman or soldier, needs to grow in moral awareness and responsibility as he grows in power."³² The coalition operational commander is the guardian of the coalition's interests and he or she cannot be charitable with what is not one's own; he or she cannot be charitable at the expense of justice.³³

Although the military by virtue of its composition reflects the society from which its members are drawn, it does not reflect the full spectrum of those societal values due to the unique nature and demands of military service.³⁴ Military values or virtues which comprise the military ethos include: subordination of the good of the self to the good of the nation and to the military unit,

³⁰ Rand, p. 27.

³¹ Richard N. Stichler and Robert Hauptman, editors, Ethics, Information and Technology, (North Carolina: McFarland and Company, Inc., 1998), p. 268. See also: Anthony E. Hartle, Moral Issues in Military Decision Making, (Lawrence: University Press of Kansas, 1989), pp. 36-54; James Brown and Michael J. Collins, Military Ethics and Professionalism, (Washington, DC: National Defense University Press, 1981), pp. 1-22.

³² Michael Howard, The Causes of War and other essays, Second Edition, (Cambridge: Harvard University Press, 1984), p. 62.

³³ Kenneth W. Thompson, Ethics and National Purpose, (New York: The Council on Religion and International Affairs, 1967), p. 20.

³⁴ L. L. Farrar, Jr., ed., War - A Historical, Political, and Social Study, (Santa Barbara: American Bibliographical Center - Clio Press, Inc., 1978), p. 259.

duty, courage, obedience, loyalty, integrity, discipline, cohesion, strength, and authority.³⁵ It is this very selflessness and willingness to sacrifice self, which sets the military professional apart from his or her peers in the corporate world. The theoretical debate of institution versus occupation defines the military as an institution i.e., primarily oriented by its traditions, patriotic values, and sense of community or conversely as an occupation, i.e., primarily oriented by economic man and general business principles.³⁶ For the purposes of this discussion, the military is viewed as an institution, which adapts select business and economic principles to its operations without losing its essence as a profession and at times, a vocation. This definition is universal in its application to operational commanders and is reminiscent of the Westphalian international system in which military officers were considered moral equals regardless of the state in which they served.³⁷

What is the severest test of the military ethos? It is the manner in which war is conducted by its soldiers, sailors, airmen, and marines. One of the earliest philosophers to broach this puzzle is Plato. In *The Republic*, he articulates the difference between war as fighting a foreign enemy and civil strife as fighting one's own kindred. He proceeds to discuss a code of conduct whereby the rules are interpreted differently in external (inter-state) war as contrasted to internal (civil) war. Finally, he notes that war remains an instrument of the state and used by the state for state purposes thus foreshadowing Clausewitz' famous dictum "war is a continuation of policy by other means." 38

As noted earlier, several religions have identified specific contexts permitting war. The most

³⁵ James H. Buck and Lawrence J. Korb, editors, Military Leadership Volume 10 (Beverly Hills: Sage Publications, Inc., 1981), p.103; R. A. Gabriel, To Serve With Honor, (Westport: Greenwood Press, 1982), pp. 150-74; David W. Buckingham, "The Warrior Ethos," Unpublished research paper, Newport: Naval War College 1999; Anthony E. Hartle, "A Military Ethic In an Age of Terror," Parameters, Summer 1987. pp. 120-23.

³⁶ Gary L. Siebold, "Core Issues and Theory in Military Sociology," Journal of Political and Military Sociology Volume 29 No. 1 (Summer) 2001, pp. 141-42.

³⁷ J. Carl Ficarrotta, ed., The Leader's Imperative, (West Lafayette: Purdue University Press, 2001), p. 62.

enduring theory, Just War, developed within a Christian framework and is reviewed later in this paper. Just War theory addresses the pre-war stage, i.e., *Jus ad Bellum* (on the way to war) and war itself, i.e., *Jus in Bello* (in the midst of war). The traditional criteria for a Just War is that it must be declared by legitimate authority in pursuit of a just cause with the right intention as a last resort and with a strong probability of success. Upon commencement of hostilities, war must be waged with discrimination (respect noncombatant immunity) and with the rule of proportionality in effect (limited objectives). Codified in various international legal forums (Hague Conferences, Geneva Conventions, League of Nations Covenant, United Nations Charter, customary and positive international law), Just War theory still dominates the thinking and actions of those who engage in legitimate warfare and does so with an ethical imperative. Clark questions whether Just War theory is still applicable in this century since its roots are firmly planted in a homogenous Christian European environment,³⁹ however Just War theory was and is understood by its proponents to be normative for all people and faiths, not just Christians. When President George H. Bush characterized Operation Desert Storm as a just war, he reopened the dialogue. Johnson articulated a strong case for the durability of just war reasoning and its applicability to war and military operations other than war.⁴⁰ As discussed previously, the Jewish, Islamic, Hindu, and indigenous African faiths accept the necessity of engaging in war for the right reasons under the leadership of legitimate authority which strikes a universal note to the concept of just war.

Bozeman notes in her seminal work "War and the Clash of Ideas," that a discussion of values in relation to war, conflict, and violence is rarely included in most analyses because "they resist

³⁸ See Jeffrey Record, "A Note on Interests, Values, and the Use of Force," *Parameters*, Vol. XXXI, No. 1, (Spring 2001), pp. 15-21 for a 21st century view.

³⁹ Ian Clark, *Waging War: A Philosophical Introduction*, (Oxford: Clarendon Press, 1988), pp. 47-48.

⁴⁰ James Turner Johnson, "The Broken Tradition," *The National Interest*, Fall 1996, pp. 27-36 and his book *Morality and Contemporary Warfare*, (New Haven: Yale University Press, 1999); Ficarrota, pp. 107-125.

the kind of rigorous analysis that has been aimed at by most scholars."⁴¹ She then sounds a clarion call to recognize the multi-cultural environment of the twentieth century and challenges the United States to recognize the influence of values in the international arena. Twenty-six years later, Gentry charges that American operational commanders still display arrogant ignorance ⁴² as they struggle with the myopia engendered in a society which hesitates to include the consideration of world values in technological warfare and the planning arena. In Breakwell and Spacie's study of "Pressures Facing Commanders," they found cross-cultural contacts as one of the key stressors due to different command ethos experienced by personnel operating in the combined arms, multi-service and international forces environment of the Gulf War and Kosovo Conflict. ⁴³

There are two schools of thought regarding the universality of a world ethical system and by extension a universal military ethos. Maxwell outlines the twelve arguments for and against international morality as follows. International morality is unobtainable due to national interest, international anarchy, national sovereignty, nationalism, immorality of groups, and cultural pluralism. The opposite view states international morality is obtainable due to natural law, cosmopolitan morality, society of states, the just war, human rights, and world order. The conclusion is that there are points of congruence but these in themselves do not provide a

⁴¹ Adda B. Bozeman, "War and the Clash of Ideas," Orbis: A Journal of World Affairs, No. 1 (Spring 1976), pp. 61-102. See also Samuel P. Huntington, The Clash of Civilizations and the Remaking of World Order, (New York: Simon and Schuster, 1996) and the following articles in Journal of Peace Research, Vol. 37, No. 5 (September 2000), Bruce Russett, John R. O'Neal, and Michaelene Cox, "Clash of Civilizations, or Realism and Liberalism Déjà vu? Some Evidence," pp. 583-608; Samuel P. Huntington, "Try Again: A Reply to Russett, O'Neal, and Cox, pp. 609-10; and John R. O'Neal and Bruce M. Russett, "A Response to Huntington," pp. 611-12.

⁴² John A. Gentry, "Military Leadership and the Emperor's New Clothes," National Security Studies Quarterly Spring 2000, Volume VI, Issue 2, pp. 59-71.

⁴³ Glynis Breakwell and Keith Spacie, Pressures Facing Commanders, The Strategic and Combat Studies Institute Occasional Paper Number 29 (Camberly: Joint Services Command and Staff College, 1997), pp. 9-10. See also: Paul Cornish, "Kosovo: Moral War or Moral Hazard?," Defence Studies, Vol. 1, No. 2, (Summer 2001), pp. 109-18; James G. Mellon, "Ethics, Diplomacy and Intervention in Kosovo," The Journal of Conflict Studies, Vol. XXI, No. 2 (Winter 2001), pp. 141-49; Heiko Borchert and Mary Hampton, "Lessons of Kosovo," Orbis A Journal of World Affairs, Vol. 46, No. 2 (Spring 2002); Michael A. Carlino, "The Moral Limits of Strategic Attack," Parameters Vol.

framework to resolve the dilemma.⁴⁴ This paper provided an overview of various religious and ethical philosophies reflecting a myriad of cultures and regions, which echo similar themes, beliefs, and attitudes toward ethical behavior. If there are no common threads for a coalition operational commander to draw upon, then what is the solution to reduce the stressors highlighted by the Breakwell and Spacie study? Can there be operational ethics in coalition warfare, which reflect the coalition's composition? Is there a viable method to avoid the cognitive dissonance noted by Breakwell and Spacie? If so, how are these to be inculcated?

The operational commander already possesses the necessary resources to create a coalition ethos but he or she must first acknowledge the criticality of doing so and then, demonstrate creativity by selective and innovative use of those assets. The following are recommendations for raising the level of ethical awareness and creating a viable coalition operational ethic.

1. Guidelines for Moral Decisions - An Operational Commander's Self-Check: Define the problem. Acknowledge the context in which potential ethical issues may arise in order to identify all stakeholders (coalition partners) involved. Identify the (coalition) values that are at stake or may significantly influence the operational planning process. Select the (coalition) values that must be maximized. Choose the alternative that maximizes the essential (coalition) values and minimizes as few as possible. Assure that the consequences of the decision will be ethical in regard to both short- and long-term consequence (critical in the formulation of end-state

XXXII, NO. 1 (Spring 2002), pp. 15-29; James Turner Johnson, Morality and Contemporary Warfare, (New Haven: Yale University Press, 1999), pp. 158, 177.

⁴⁴ Mary Maxwell, Morality among Nations: an Evolutionary View, (New York: State University of New York Press, 1990), pp. 55-7. See also: Robert J. Myers, ed., "Superpower Ethics," Ethics and International Affairs Volume 1, (New York: Carnegie Council on Ethics and International Affairs, 1987); Joel H. Rosenthal, ed., Ethics and International Affairs: A Reader, (Washington DC: Georgetown University Press, 1995); Robert W. McElroy, Morality and American Foreign Policy, (Princeton: Princeton University Press, 1992); Michael Gelven, War and Existence: A Philosophical Inquiry, (University Park: The Pennsylvania State University Press, 1994).

considerations and post-hostilities planning). Implement the decision. 45

2. Commander's Checklist for Multinational Operations, Joint Publication 3-16, Appendix A46:

Revise the checklist to include consideration of coalition partners' reactions in terms of situation and context, knowledge and information base, image factor, cultural and societal determinants: the cultural lens,⁴⁷ individual personality and group dynamics. Pose such questions as: Do potential coalition members share U.S. goals and values? If not, what are the potential ramifications? ⁴⁸ Is there a potential for coalition civil-military ethical values to collide? What are the primary value orientations?

3. Local Embassy: Request Country Team personnel provide region-specific briefings and insight into the culture, value system, and religious orientation of potential and current coalition partners. In particular, highlight areas of value-divergence or ethical mismatch, which could arise.

4. Staff Chaplain: The tendency is to view the Staff Chaplain solely as a "religious advisor and spiritual leader."⁴⁹ Chaplains are trained in theology, philosophy, and ethics. Therefore they are

⁴⁵ Mary E. Guy, Ethical Decision Making in Everyday Work Situations, (New York: Quorum Books, 1990), p. 165 and Rushworth M. Kidder, How Good People Make Tough Choices, (New York: William Morrow and Company, Inc., 1995), pp. 183-87.

⁴⁶ Joint Publication 3-16, Joint Doctrine for Multinational Operations, 5 April 2000 briefly discusses culture, religion, customs, history, and values (p. I-9, III-14) but does not specifically pose questions regarding the issue of coalition partner ethics in Appendix A (pp. A-1-A-3).

⁴⁷ In particular, he or she needs to ask, "Are there mismatches in deep cultural beliefs, values, or assumptions?" See Glen Fisher, Mindsets, (Yarmouth: Intercultural Press, Inc., 1988), pp. 74-90 for complete development of this subject. See also: Fred Luthans, Richard M. Hodgett, and Kenneth R. Thompson, Social Issues in Business: Strategic and Policy Perspectives, 5th Edition, (New York: MacMillan Publishing, Co., 1987), pp. 482-507; Terri Morrison, Wayne A. Conaway, and George A. Borden, Ph.D., Kiss, Bow, or Shake Hands: How To Do Business in Sixty Countries, (Holbrook: Bob Adams, Inc., 1994), pp. xii-xiii.

⁴⁸ Cronin, p. 102.

⁴⁹ Joint Publication 3-16, p. III-21; Paul R. Wrigley, "The Impact of Religious Belief in the Theater of Operations," Naval War College Review, Vol. XLIX, No. 2, (Spring 1996), pp. 84-101.

uniquely positioned to provide advice, assistance, and insight from both a theological and philosophical perspective regarding coalition partners' ethical biases. Pose the question to the Chaplain "What are the coalition partners' key philosophical, religious, and ethical beliefs? How might these impact the planning process?"⁵⁰

5. Operational Commander's Cross-Cultural Self-Check: Do I possess strategic awareness, i.e., operate across different national boundaries and understand international implications of my decisions? Am I inter-culturally competent and can I recognize potential shared ethos? Can I manage differences in values while planning joint operations with other coalition members?⁵¹

Implementing the recommendations posited above will not guarantee battlefield success, however they will significantly enhance "unity of effort." There are "points of coincidence,"⁵² in the operational commander's world of ethics but these have yet to be formalized through rigorous scientific analysis.⁵³ The challenge is to acknowledge the criticality of ethical influences on the coalition's decision-making process and accept the mandate that future coalition operational commanders include them in the planning and decision-making cycle. Only then will unity of effort reflect unity of ethos and only then will a satisfactory response be given to the question "Whose ethics will prevail?"

⁵⁰ Terence Brake, Danielle Medina Walker, and Thomas Walker, Doing Business Internationally: The Guide to Cross-Cultural Success, (Burr Ridge: Irwin Professional Publishing, 1995), p. 201.

⁵¹ Ibid, pp. 218-39.

⁵² Thompson, p. 65.

⁵³ As an example: Naval War College students currently participate in the Myers Briggs Type Indicator testing process. This test should be administered to all students within one week of reporting to the school. Follow-up results of initial testing by administering Lore's "Values Charts" (Nicholas Lore, The Pathfinder, (New York: Fireside, 1998), pp. 290-300) to further identify the student's ethical basis. The analysis should provide points of commonality and points of departure. These results will form an ethics database reflecting the ethical mindsets of

U.S. and international military personnel, U.S. government agency personnel, and others attending the Naval War College.

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